لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Nabuvvat 1350—November 1971

KHILAFAT LIBRARY
RWP

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

KHILAFAT LIBRARY

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifa-tul Masih's son and the Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and published by M. Masud Ahmad M.A. for Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR

M. G. AHMAD

Editorial Adviser

S. D. Ahmad

Contributing Editors

Nafis-ur-Rahman A. G. Soofi

Abdur Rahman Khan Bengalee

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas :	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Holy Prophet raised man to level of honour ... 351
HazratKhalifa-tul Masih III

2. Muhammad, the Chief of Prophets ... 361
The Promised Messiah

3. A Word to Christians ... 362
The Promised Mesziah

4. The only living God, the only living Book, and the only living Prophet ... 364
The Promised Messiah

5. Companions of the Holy Prophet ... 365
Abdul Ghafoor Soofi

6. In the Company of the Promised Messiah ... 369
Ch. Ali Muhammad B.A., B.T.

7. Moon in the East ... 378
A. G. Soofi

KHILAFAT LIBRARY

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVI NABUWWAT, 1350—NOVEMBER 1971 No. 11

Holy Prophet raised man to level of honour

فمن كان يرجوا لقاء ربه فليعمل عملا صلحاً ولايشرك بعبادة ربه احدا. (Al-Qnran 18 : 111)

KHILAFAT LIBRARY

فعسى ربى ان يوتين خيرا من جنتك ويرسل عليها حسبانا من السماء فتصبح صعيدا زلقا . (Al-Quran 18 : 40)

After reciting the above verses of the Holy Quran, the Amir-ul-Mominin Khalifa-tul Masih III, addressing the faithful at Karachi on 22 Zahur 1348 A.H. / 22 August, 1966 A.D. observed :

Prophets (peace be on them) have been raised in every age among every people but mankind was not given the knowledge of the dignity, honour and status of man before the advent of the Holy Prophet of Islam (blessings of Allah and His peace abide with him). For, mankind had not yet, through the course of its physical and spiritual evolution, reached the stage when it could appreciate that man had been made the cream of

creation and that the aim of existence was linked with humanity. It is therefore that teachings of earlier scriptures were concerned with the peoples to whom prophets were sent and these teachings of earlier books discriminated between men not only in the sphere of moral and spiritual disciplines but also in the secular fields. There is no doubt about it that teachings of the Indian Prophets have gone through a great deal of interpolations and twists, still it is equally without the least shadow of doubt that their teachings are in no way conducive to the establishment of dignity, honour and status of man.

KHILAFAT LIBRARY

Equality of man

The same could be said of the Prophets of Israel. At certain period Banu Israel were a very oppressed people. Allah, the Glorious, then enjoined on them retaliative action, infusing in them the sense of self-respect. They did not stick to it and moved to the other extreme. Never-theless, their prophets (peace be on them) were not raised to proclaim that man was the noblest of the creation and that all men were equal, one to the other. But since because of a special reason and a special objective which I will relate presently, dignity of man was planned to be upheld, the proclamation that all men are equal was made through the Holy Prophet (peace and blessings of Allah be on him) and we were given a teaching clearly spelling out human dignity and honour. This teaching was not addressed to the inhabitants of Arabia alone. It was addressed to men of the entire universe.

In order that man should be able to appreciate his own position, Allah, the Magnificent, inculcated (Al Quran 30:21):

ومن آيته ان خلقكم من تراب ثم اذا انتم بشر تنتشرون

> "It is one of His grand signs and a glimpse of the spectacles of His bewildering miracles that He made you out of dust then you grow into men moving about".

Everything of our earth has been made out of dust. Under

the command of Allah, the Illustrious, components of dust assume a palpable and observable shape. There are among the fruits, mangoes and grapes for instance, among cereals there are wheat, oats, corn and bird-seed and for meats there are birds, quadrupeds and fish and so on and so forth, a countless variety of products, all made from dust by the command of Allah, the Supreme.

In the above noble verse Allah, the Excellent, addressing man talls him that He made him from dust, its best composition expressing itself in his person, the finest and most befitting form that dust could develop into has reached its summit in man—it is to this that a reference is made in the chapter Teen of the Holy Quran.

KHILAFAT LIBRARY

In the word تنتشرون it has been hinted that man next started moving around the surface of the earth to make use of its products, after first ultilizing products found in his environment, there being an urge in his nature to feel that his own environment and his country had not enough, he went round the entire globe and pressed into his service everything turning it for his benefit.

In fact بشر (bashar) is the end-product of the earthern evolution and the dawn of spiritual birth and the starting point of the spiritual journey with each individual making the grade, according as his individual stamina qualifies him for. The march towards spiritual heights is out of the question before one is gifted with the status of بشر (bashar); Mankind could attain to closeness to and meeting with Allah, the Sublime, since it was honoured with the vestment of بشریت (humanity). It is therefore that Allah, the Magnificent, has described it as the most excellent composition.

At the outset, Allah, the Supreme, requires of the Holy Prophet (peace and blessings of Allah be on him) to announce to the world in the two verses that I recited earlier, a proclamation that begins with the excellence of human composition and ends

up with his spiritual journeying. Now this proclamation has been made by a unique person, under Divine command. "I am a man like you". He moved close to God, the Magnificent, as the noble verse of the Holy Quran indicates viz.,

فكان قاب قوسين او ادنى (Al-Quran 10 : 53)

So close that nobody can and nobody has the capacity even to touch his toes in this behalf.

Similarly a holy *Haaith* points to his most distinctive station :

لولاك لما خلقت الافلاك

"O Prophet if thou was not to be and were not to serve as exampler to mankind I would not have created the heavens".

This then, in other words, is the proclamation that the Holy Prophet (peace of Allah and His blessings be on him) was made to issue to fellow-men : 'I am a man like you, a member of the human family, in no way do I and other men differ in human dignity, honour and category. In terms of the charateristic excellence of the composition of man, I and my fellow-men are all equally earthly and all of us are members of the top-species of creation, all can move from one hieght to the other in the spiritual journey as I do and sustain upward mobility.

This proclamation sets the seal on the honour and dignity of man. At the same time it invites the attention of every single person to work truthfully for the cause of Allah, the Sublime, make secrifices, striving hard, in a spirit of emulative devotion and with a lover's self-denial, to qualify for higher grade and exalted position accessible to each and all as to himself, through the Grace of God, the Excellent, with the result that they would enjoy the love of God, the Sublime, each according to his measure.

KHILAFAT LIBRARY

Now when in terms of this announcement if, as a member

of the top-species, the status of each man is so elevated, it is evident that as such our responsibilities assume a momentous fmportance. In the world of today, men have forgotten their duty to respect and honor one another. A rich man starts harbouring the notion that his personal merit compelled God to grant him wealth and wordly favors. He does not figure that he has been put to test through riches. Since he takes his prosperity and his wealth as badges of personal honour and starts looking down on a less favored man, refusing to treat him with decency and considerateness. If he happens to visit him he throws him out of the house and if he ever addresses a word to him it is with contumely and contempt and with dagger-darting eyes, totally oblivious of the fact that as man to man both of them are equal and losing sight of the fact that Islam came with a mission to establish firm the dignity and honour of man, the starting point of the spiritual journey whereby he attains to the ultimate purpose of his life, little realizing that human being as such is the starting post of the spiritual sojourn which position is neither given to a donkey nor to a horse, nor a jackal nor a wolf nor a pig. For, as servants of man they have been raised only with servile capacities and have to carry on as such. In fact everything has been created for the benefit of man, depending on the ability of each individual to exercise the respective measure of his capacity to make use of these objects.

KHILAFAT LIBRARY

God's great grace

It is a termendous grace of Allah, the Excellent, far beyond the reach of iamgination; not only everything has been pressed into the service of man, he has been granted power and prestige and they have been kept far below man in the scale of powers and their natures have not been given the choice to serve man or to refuse to serve him, otherwise there would have been a state of constant war between men and lions, between men and scorpion.

In the light of the verse of the Holy Quran on angels

يفعلون مايومرون (that they do as bidden) the Promised Messiah (peace and grace be on him) has concluded that in terms of this definition of the functional make-up of angels every particle of the creation is an angel, as it has no power to reject the command of Allah, the Magnificent, by its own volition, being disinclined to face Divine retribution on account of it. Man, however, is often disposed to flout Divine Command but not the rest of the creation.

The object of man's life is to serve Allah, the Glorious, as His worshiping creature and not to serve the rest of His creation, nor to bow to them in subservience, nor to beg of them, nor to prefer some men to others, since as members of the noblest species, all men as such being equal in honour, dignity and station as between themselves, even to the noblest of men, the Holy Prophet (peace of Allah and His blessings be with him) as conveyed by the word of Allah, the Magnificent.

KHILAFAT LIBRARY

A great Proclamation

This is a great proclamation indeed. When we ponder it we are amazed. It is so momentous that only one who has an idea of the exalted position of the Holy Prophet (peace of Allah and His blessings be on him) with full realization of the fact that as man he started on his epic spiritual voyage reaching so close to Allah, the Glorious, that it is beyond human imagination to comprehend its intimate nature, unattained by his predecessors and unattainable by the succeeding generations, and yet he was made to announce, in his own auspicious words, that as man to man he and other fellow human beings were in no way unequal.

This grand announcement has two corollaries, firstly that every man is entitled to honourable and respectful treatment and contemptuous and disrespectful treatment of a fellow-man will be tantamount to disrespectful attitude towards the Holy Prophet (peace and blessings of Allah be with him). Our daily observation discloses before us the spectacle of frequent exchange of taunts and contumacious mutual attitude as an ingrained obnoxious leaning characterized by great self-appraisal. They have no idea, that

in doing so they are lining themselves against the Holy Prophet (peace of Allah and His blessings abide with him).

Men hungry for love

The world today is famishing for love. Of the many causes of current discontent, the principal factor is that man has not been regarded the noblest of creation, though all men are alike and form the top-species, none as member of the human family having any mark of superiority over the other. Every Muslim should therefore respect his fellow-men. When he fails to do so he is in fact offending against the position and honour of the Holy Prophet (peace and blessings of Allah be on him). This is a very dangerous position to take. If this point is put across to people every one would grasp it; an Ahmadi however can better appreciate it being thoroughly conversant with the truth that since the Holy Prophet (peace of Allah and His blessings be on him) was the ultimate objective of the creation of the universe, and because he was a member of the human fraternity, every man has title to a position of honour and respectabality. It is the crying need of the contemporary world. Leave alone the non-Muslims even Muslims have lost sight of it. They neglect to respect the poor, the forlorn and the orphan, the illiterate and men of elementary knowledge. On the contrary, they kow-tow to the wealthy and have become over-awed by prestigeousness and pomp, while, God, the Magnificent, laid down that the rich and poor were alike as men and so are the wielders of political power and the poor folk, the helpless and the unlettered.

KHILAFAT LIBRARY

How Africans react

The people of Africa were living in the din of slogans and leading a life of destitution and dishonour for hundreds of years. Our missionaries went there and initiated them in Islamic equality. They were utterly amazed and started speculating whether they could be really as dignified as the foreign visitors, because the missionaries of rival faiths had not awakened in them the consciousness that as men they were entitled to respect, honour

and esteem. When they heard the declaration made by the Holy Prophet (peace and blessing be on him) انما انا بشر مثلكم 'I am a man like you', from one who had been commissioned for all times and climes, who is held in deep reverence by billions and shall continue to enjoy the esteem of future generations, tendering to him offerings oi incomparable sacrifices; when they hear this teaching that at once levels all differences of race and pigment, they are deeply moved to sentiments of devotional reverence and overflowing love. It is because of the teachings of Islam that now when they meet our missionaries they hold them in close embraces with great warmth of affection.

The other aspect of the proclamation of the Holy Prophet (peace of Allah and His blessings be with him) is that when, as a man, he has scaled such great heights in the spiritual flight qualifying him for the graces of Allah, the Magnificent, there is no reason for man to despair, approaches to Divine proximity being wide open and each individual being eligible to rise high in the light of Divine guidance, according as his sacrifices approximate the summit of his individual capacities. In this regard the Divine declaration is

KHILAFAT LIBRARY

فمن كان يرجوا لقاء ربه فليعمل عملا صالحا ولايشرك بعبادة ربه احدا

"Whoso longs for a vision of his Lord he should make virtue his vocation and associate naught in the worship of his Creator". (18 : 111)

The Holy Prophet's proclamation that, as a man he was one of us and as such enjoyed honour in equal measure with others, points up the moral that wordly disparities do not make for esteem and honour or disrespect and inferiority. In Islam there is no concept of honour or dishonour in this sense. Islam does not hold that a wealthy man is entitled to greater consideration. Nor does it say that a honey-tongued talker deserves higher esteem. It does not lay down that an orator who spell-binds his teeming audience and holds their attention is derserving of

greater respect. Nor does it say that one who has scanty means or has no assets, or one who could not, owing to his environmental situation receive any education, is low-down and despicabe. We do not come across any teaching in Islam that exalts, in the sight of God, the Supreme, a man who acquires expertise in secular sciences. In short, Allah, the Glorious, has not up-graded or down-graded any individual before he reached his noblest composition (احسن تقویم) point. On the contrary, those who boast that their properties invests them with position of distinction and weight, that Allah has honoured them thereby, have been given a stern warning. It is when man starts from the احسن تقویم (noblest composition) or humanity point on his spiritual voyage, rising higher and higher that Allah, the Illustrious, chooses to reward with distinction those who excel others in the race ; also it is then that some are degraded because of their misdeeds.

Piety and honour equated

KHILAFAT LIBRARY

In the Divine words

ان اکرمکم عنه الله اتقکم

(one who is most pious from among you is the most honoured in the sight of Allah) mankind first heard the declaration, on its journey to higher realms, that henceforward some of them would be exalted and others humiliated and some would excell others in winning laurels. It was further said that man had no prospects of success in his spiritual journey if he did not follow His directives. The Holy Quran lays it down that to qualify for success in this behalf, one must perform virtuous deeds, free from any blemish, appropriate in terms of time and situation, solely for the pleasure of Allah, the Magnificent, to merit enrollment in the category of people said to be directed along the approved way, the way that leads to the stage which is commendable in the sight of Allah, the Glorious. This point has been explained by Allah, the Illustrious, in many places besides the two verses I recited at the outset, to impress that it is of cardinal importance to establish faith in the Unity of God ; He started

the Sura Kahf with a verse highlighting His Unity, ending it up with a warning against polythiestic beliefs. In the Sura Ha Mim Sajda He prefaced the declaration انما انا بشر مثلكم (certainly I am a man like you) with the directive that faith in true Unity can lead man from the humanity point to the presence of the Divine, for, absolute faith in the One-ness of God is hardly possible without Divinely revealed guidance spelling out first appropriate deeds with constancy and steadfastness, guarding against alternating a fortnight of card games to a fortnight of fasting accompanied by long travih prayer. He further commanded men واستغفروه to beg His help and not to pride on their own vitality, talents, power and piety, in seeking His favor and His Presence, otherwise as He has warned in the Surah Kahf ويل للمشركين there is damnation for the polythiests, those who associate others with God in His worship, who reckon in arrogance that they can reach God by the power of their own steam. Therefore keep begging Allah, the Supreme, for His help and that He may be pleased to make up your deficiencies and activate and animate the talents He has endowed you with.

May every member of the human family discover this truth and turn his ears to the call of the Holiest Prophet (peace and blessings of Allah be on him) 'I am but a man like you' انما انا بشر مثلكم devoting every moment of his life to qualify for the favour of Allah, the Magnificent. Amen !

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Muhammad, the Chief of Prophets

(By the Promised Messiah)

The light of the most excellent quality that was granted to man, in other words to the perfect man, was not to be found in the angels, nor in the stars, nor in the moon, nor even in the sun, nor in the oceans and rivers of the earth, nor in the gem, nor in the ruby, nor in the emerald, nor in the diamond, nor in pearls. In fine, it was neither in the earthly nor in the heavenly objects. It was only in man, represented in the most elevated, most perfect, most eminent, and most exalted person of our Leader and Master, the Chief of the Prophets and the head of the living, Muhammad, the Elect, peace and blessings of Allah ever abide with him.

(Aiena-i-Kamalat-i-Islam pp. 150-161 Feb. 1893)

KHILAFAT LIBRARY

A Word to Christians

(By the Promised Messiah)

We have many times brought home the fact that worship of Jesus is in no way short of idolatory and of worship of Rama, that the Son of Mary has got nothing more than the son of Kushallia. But did you people ever probe the point?

You are engaged though, in mounting attacks on all the religions of the world, but did you ever put under scrutiny your triple god? Did you ever consider how could the One Who is the Lord of supreme splendour be afflicted with painful chastisement as is the lot of man? Did you ever ponder how come the Creator Himself suffered himself to be belaboured by His own Creatures? Can one ever imagine that despicable men should dare birch their own God, spit at His face and seize hold of Him, crucify Him and that He should be too enfeebled to hit back? Nay, that even as God, He should suffer death!

Can one ever comprehend that there are three personified gods, one personified as Adam, the second as Jesus and the third as a pigeon and of this triumvirate one has a son and the other two are issueless? Can one ever understand that God should walk behind the Satan and Satan should expect Him to prostrate Himself before him and tempt Him with offers of worldy gifts?

Can one ever believe that the fellow whose very bones were pervaded by God kept bawling the whole night but was not heard and had no luck in this behalf?

Is it not amazing that references from Jewish scriptures are cited in support of Trinity even though the Jews vehemntly decry this belief and bitterly condemn it, there being not a single sect among them subscribing faith to Trinity. If from Moses down to their latter prophets Jews had been given this teaching, it would have been impossible for hundreds of thou-

sands of them who were divided in many sects to have totally forgotten it to the last man.

KHILAFAT LIBRARY

Does it not challenge reflection that there is a unitarian sect from early times among the Christians and was extant when the Holy Quran was revealed? This sect maintains firmly that this lousy belief in the rotten doctrine of Trinity was born after the third century of the Christian era. Members of this sect are widely dispersed, their figures running to hundreds of thousands all over Europe and America today and their publications can be counted in thousands.

When notwithstanding such heavy indictment the padre do not refrain from libellous allegations, is there still no need for Divine judgement? There definitely is, so that the impostor may face annihilation. The fake sect will now, without doubt, take to its heels and fall back upon subterfuge for defence.

Hear then gentlemen of the Church, I have been commissioned with this assignment. If you feel inclined to seek Divine arbitration and Divine judgement to distinguish between truth and falsehood, come then, let us take to the field of prayers so that the impostor should be exposed.

Believe me there is a God and there is no doubt that the Almighty does exist and ever supports the truthful. Whoever of us two parties is righteous, God will certainly back him.

Remember one who is low in the sight of God shall meet disgrace after this contest and one who is honoured in His sight shall win laurels.

Eng : A. G. Soofi (*Anjam-i-Atham pp. 41-42*)

KHILAFAT LIBRARY

The only living God, the only living Book and the only living Prophet

(*By the Promised Messiah*)

I have been sent to establish that only Islam is the Living religion; and I have been granted miracles against which all the followers of contemporary religions and even our blind internal enemies are decrepit. I can demonstrate to every adversary that the Holy Quran is a miracle by virtue of its doctrines and sciences of wisdom and fine insights and excellence of eloquence, far superior to the miracles of Moses and far greater than all the signs attributed to Jesus.

I say again and again and at the top of my voice that loving truthfully and following faithfully the Holy Prophet makes a man wonder-worker.

One who says there is today none in Islam who can show signs is blind and black-hearted. Islam is the religion which has, never at any point of time, been without men blessed with marvellous signs. In this age, for driving home the truth the need has been, by the grace of God, the Supreme, fulfilled in a highly desirable manner. There is none, not one who can pick up the gauntlet against Islam in the field of miracles.

The doors to veiled sciences are opened only to him (the follower of Islam). And no follower of any contemporary faith in the world dare take to the field against him in spiritual blessings.

I have personel experience in this behalf. I am beholding that every religion except Islam is a carcase and their gods are carcases and all their followers are carcases. And there is not the remotest possibility of forging living contact with God, the Sublime, except through Islam.

O ye know-nothings ! what pleasure do you derive from carcass-worship and what relish you enjoy in partaking of the corpse ?

Come, let me tell you where to find the Living God and with whom does He communicate ?

He is with Islam.

KHILAFAT LIBRARY

Islam is now the Toor (Sinai) of Moses where God is speaking. The God who used to talk to Prophets and then became silent, He is today making His speech in the heart of a Muslim.

Is not any one of you inclined to test it and accept it on finding the truth ?

What have you in your hands now ? A carcass wrapped up in a winding sheet ! What else ? A handful of dust ? Can this carcass be the God ? Can this carcass, give you back an answer ?

Come awhile, curse be on you if you don't, and put up this rotten carcass against my God.

(Zamima Anjam-i-Atham pp. 62-63, Jan. 22, 1899)

Eng : A. G. Soofi

Companions of the Holy Prophet

Maaz bin Jabal

(By Abdul G. Sooh)

It was the twelfth year of the Holy Prophet's call, aristocratic Mecca had decided to reject him and ban his faith, in arrogance. when plebian Medina heard the summons and hastened to offer allegiance with due humility. The Holy Prophet sent Masab bin Omair to teach the converts the tenets and practices of Islam and invite others to the fold. Many flocked around the missionary, individuals, whole families, even some tribes. Maaz bin Jabal, a stirpling of eighteen, was one of the youthful enthusiasts. He accompanied Masab to Mecca to perform the pilgrimage with many others pilgrims, both Muslims and pagans. The new ccnverts offered their allegiance to the Prophet, hand in hand, and felt charged with electrifying zeal and were at once attracted in personal attachment of devotional warmth to the Messenger of Allah.

KHILAFAT LIBRARY

Fired with renewed fervour they returned home to popularize the call of Islam in Medina. Maaz was foremost in smashing up the idols his fellow Banu Salma tribals worshipped before answering the summons of the Holy Prophst. Some members of the tribe stuck to their ancestoral beliefs and adored their tribal images. Amr bin Jamoh, the chief of the tribe, was one of the die-hards. He kept a big idol at home. Maaz, in his zeal for the new faith, turned an iconoclast and took immense pleasure and pride in pounding the idols.

Maaz turns iconoclast

Maaz, with a party of youngmen slipped quietly in the dark of night into the house of Amr and, heaving the huge idol,

dumpcd it in a pit nearby. When Amr next morning found after some search his idol lying upside down in a hollow he went mad with rage and took it back home, gave it a thorough bath, sprinkling it generously with perfume. The incident soon became a recurring feature. The idol was filched overnignt and reclaimed next morning. When it happened too many times Amr in deep disgust threw up his hands and surrendered to the call of Islam.

When a year later the Holy Prophet (peace of Allah and His blessings be with him) shifted to Medina, Maaz became closely attached to him as a constant companion and made rapid progress in learning the duties of worship and obedience and soon ranked among the elite. Maaz was linked in the bond of brotherhood with Abdullah bin Masud who thought highly of him, counting him among the leading lights.

KHUDA BAKHSH LIBRARY

Fought in all battles

Maaz fought in every battle waged against the enemy during the life of the Holy Prophet; he was 21 when he took part in the Badr expedition.

Maaz was appointed prayer-leader by the Holy Prophet in the Banu Salma area mosque. Once in the morning prayer Maaz recited a long chapter of the Holy Quran. A camel-teer who was in a hurry as he had to feed his animals dropped out of the line and offered his prayer apart from the congregation, shortening it to suit his time-table. When the matter came to the notice of the Holy Prophet (blessings of Allah and His peace be on him) he reprimanded Maaz for putting people in a trying situation by making his prayers long and advised him ",to recite short chapters "for, there are among the worshippers behind a prayer-leader the aged and the enfeebled and others with urgent business in hand."

Duties to God

The Holy Prophet (peace and blessings of Allah be on him)

favored Maaz on many occasions with the honour of inviting him to share the mount with him during the course of his journeys. Once when they were travelling together in this manner, the Holy Prophet (peace and blessings of Allah be on him), addressing Maaz, asked 'Do you know the dues His servants must render to Allah". Maaz said, "Allah and His Prophet know best." The Holy Prophet (peace of God and His blessings be with him) answered "They should worship Him and associate none with Him". Next the Holy Prophet (blessings of Allah and His peace be with him) asked "What are the claims of men on Allah", Maaz answered back "Allah and His prophet know best". The Holy Prophet (blessings of Allah and His peace be with him) then said, "That He admit them into paradise'."

KHILAFAT LIBRARY

Prophet counsels Maaz

On another occasion when they were travelling together, the Holy Prophet (blessings of Allah and His peace abide with him) counselled Maaz against association of any partners with Allah, even if his life were forfeit, never to hurt his parents even if they relieve him of his children and wife and property, never to neglect prayer, for one who did so, Allah withdraws His surety from him, never to touch wine, for, it is the root of all evils, never to rebel, for, rebellion draws just wrath of Allah, never to run from the battlefield even when the whole army has been massacred, to remain steadfast when epidemic rages around taking heavy death-toll, to treat his children with kindliness and to teach them excellences of behaviour and instil in them the fear of Allah. The Holy Prophet (peace of Allah and His graces abide with him), on another occasion. said to Maaz "There are some approaches to good rewards which I point up to you. There is fasting : it is like a shield. Charity extinguishes fire of sin like water and then there is worship during the course of night".

Generous to point of bankauptcy

Maaz owned substantial property and was generous in hospit-

ality and hand-outs. When he became heavily indebted, under the importunities of his creditors the property had to be parcelled out among them to cover his liabilities. Some of the creditors wrote off their claims at the behest of the Holy Prophet (peace of Allah and His blessings ever abide with him). All claims however, could not be met fully. The Holy Prophet (peace and blessings of Allah be on him) divided the assets proportionately among the creditors and told them to be content with what they had received and to expect nothing more.

KHILAFAT LIBRARY

As Governor of Yemen

In the year 9 of the Hijra the people of Yemen accepted Islam. The Holy Prophet (peace and blessings of Allah be on him) was pleased to delegate to Maaz the responsibility of governing the Province and in his appointment missive addressed to the public of Yemen he observed "I am deputing to you the best of my people", counselling them to tender to him all the taxes and treat him nicely keeping well in mind his pleasure,

When Maaz was prepariug to set out the Holy Prophet (blessings and peace of Allah be on him) asked him how he would settle cases that came up to him in his capacity as judge, for, Maaz was invested with the dual functions of judiciary and executive, in addition to the roles of teacher, proctor and surrogate. Maaz said he would seek guidance from the Holy Quran. When he was asked if he failed to find any directive in tho Quran in a particular case, what he would do. He said he would seek guidance from the relevent decisions made by the Holy Prophet. When asked if he drew blank in this field too what would be his next course. He said he would resort to analogy. This won immediate approval of the Holy Prophet (peace of Allah and His blessings abide with him).

Maaz was seen off by the Holy Prophet when he set out for Yemen. When the Holy Prophet told him at the time of parting that it was tbeir last meeting Mazz burst into tears.

On his return to Medina after a couple of years he was advised by Sayyidna Omar to hand over all the property he had brought from Yemen to the Khalifa-tur-Rasul Saiyidna Abu Bakr. The first Khalifa of the Holy Prophet let him keep everything.

Appointed teacher in Palestine

Maaz was deputed by Khalifa-tur-Rasul Saiyidna Omar to Palestine to teach the Holy Quran and directives of Islam to converts. He established centres in Palestine, Damascus and Hams.

The battle of Yarmuk

In the year 15 A. H. Maaz took part in the battle of Yarmuk. It was a great encounter between Islam and Christianity. The enemy had amassed a large army and was determined to make a last-ditch stand against the onslaught of Islam. When Maaz saw the ranks of Muslims thinning and the enemy mounting heavy attacks with desperate courage, he got off his horse and together with his son Abdur Rahman and a few other braves rushed the enemy line inspiring the Muslim soldiery to take heart. Soon the tide turned in favor of Islam and the enemy fell back pell mell, leaving a large number of the dead and dying in the field.

KHILAFAT LIBRARY

Early Death

Maaz died at the age of 36 and was missed and mourned by the Muslim community as a great teacher and exampler. He was a member of the consultative body formed by Saiyidna Abu Bakr and continued to enjoy high esteem of Saiyidna Omar who considered him as one of the most enlightened instructors. It is said that on his death-bed Saiyidna Omar said he would have nominated Maaz as his successor if he had been then alive.

Maaz was a handsome man, tall in stature, fair-skinned, bright-faced gifted with big black eyes, thick eyebrows, curly hair and white bright teeth. He had a pleasant voice and was gifted with charm of speech.

Eminent Scholar

In narrating *hadith* (observations of the Holy Prophet) companions of great eminence like Saiyidna Omar, Abu Qatadah Ansari, Abu Musa Ashari, Jabir bir Abdullah, Abdullah bin Omar, Ans bin Malik quoted him frequently. Abu Muslim and Abu Idris Kholani, Ibne Adi, Ibne Abi Aufa Ashari, Abu Wail, Masrooq and many other great scholars were numbered among his pupils.

Even on his death-bed he remembered a saying of the Holy Prophet (peace and blessings of Allah be on him) and asked to be assisted to sit up so that he could relate it. He was heard saying during his last illness that death was welcome and that he had never prayed for long life and had never put his heart in the world.

KHILAFAT LIBRARY

In the Company of the Promised Messiah

(III)

By Ch. Ali Mohammad B.A.B.T.

The year 1892

Almost the entire first half of the year 1892 was devoted to the exposition of the fact that he was the counter-part of Jesus Christ and that he was ordained by God to guide the erring and misguided humanity to the right path. But his new claim to Messiahship shocked the Muslim as well as Christian clergy throughout India. The Promised Messiah (peace be on him) undertook personally to explain his view-point to the Ulema and the laity. In the beginning of January, 1892 he proceeded to Lahore, the centre of learning in the Punjab and stayed there for a month. One day he was giving a talk to an assembly of Lahore gentry (Hindus, Muslims and others) when a fanatic began to abuse him most shamelessly. The Promised Messiah kept silent. When the man had exhausted all his store of abuses, he became quiet. The Promised Messiah then said, "Have you anything more to say"? The man felt ashamed and begged his pardon. A Hindu visitor from among the audience remarked, "We have heard much about the humility of Jesus Christ, but what we have seen to-day is a great miracle".

KHILAFAT LIBRARY

On January 31, 1892 a public lecture was arranged in the premises of Miran Bakhsh's house which ran to full capacity. People thronged the neighbouring streets and perched upon the roofs of adjoining houses. The Promised Messiah advanced cogent arguments in support of his claim and dilated upon the fresh signs God had bestowed upon him. He invited his excommunicaters to decide, in the very city of Lahore, which of the two parties was a true believer according to the criterion set up by the Holy Quran.

During the course of a controversy in Lahore with Maulvi Abdul Hakim of Kalanaur the Promised Messiah stated that the communion with God is not only possible but has been current throughout the centuries and in support of his argument he quoted the tradition on the authority of Bukhari :

لقد كان فى من كان قبلكم من بنى اسرائيل رجال يكلمون من غير ان يكونوا انبياء فان يكن فى امتى منهم احد فعمر .

"There have been among the Israælites men, who, being non - prophets, held communion with God. If there is any in my Ummah who enjoys this status he is Omar".

There was a great clamour from the opposition as a reaction. None among the Ahmadi Ulema could immediately produce the tradition but the Promised Messiah himself took up the Bukhari and in no time found out the tradition and showed it to his opponents. The controvercy came to an end. On being asked by friends, afterwards, how easily he (the Promised Messiah) had looked up for the reference he said, "When I was turning over the pages of the book, they all appeared absolutely blank to me, but at one page I found something written. It was the very tradition which I wanted. So I referred it to my opponent".

KHILAFAT LIBRARY

One day a Brahmu Samsjist came to see the Promised Messiah at his residence. During the course of his talk he boastfully said that he could speak so much on predestination (تقدیر) as nobody else could. Whereupon Hazrat spoke, extempore, on the subject so lucidly and exhaustively that the gentleman said, "It is not impossible for one to compete in a contest against another one who is of equal status but one must confess one's inability when matched against another who enjoys supernatural powers."

His Journey to Sialkot

At the request of Ahmadi friends of Sialkot, the Promised

Messiah (peace be on him) entrained for Sialkot where he put up at the house of Hakim Hissam-ud-Din, an old friend of his. Visitors from the neighbourhood flocked to the city to have a glance at the Promised Messiah. One day he led Asr prayer in the Hissam-ud-Din Mosque and then took his seat in the mian-door of the mosque. His face was shining like the moon. All those who looked at him declared that a face like his could not be that of an imposter. They put him questions which he answered to the entire satisfaction of the listeners. On being questioned what the عرش "Throne of God" meant, he dilated upon the meaning of the word (Arsh) in such a way that the audience felt spell-bound. The Promised Messiah stated that the Arsh is a point where all human activities, physical as well as spiritual, come to an end, only the person of God operates and exhibits itself. In another talk he gave a wonderful exposition of the Opening Chapter of the Holy Quran (الفاتحة) which no ear had heard before. And yet in another speech he exposed the hollownss of the fundamental principles of the Arya Samaj which had poisoned the minds of the younger generation.

KHILAFAT LIBRARY

Maulvi Muhammad Hussain, arch enemy of the Promised Messiah - made his appearance in Sialkot and left no stone unturned to excite the populace against the Promised Messiah but he met with no success ; on the contary, people joined the Ahmadfyya Movement in large numbers.

After completing his tour of propagation and exposition he returned to Qadian in the third week of May, 1892. During the course of the year manypeople listened to the Divine call and joined the Ahmadiyya Movement. The notable among them are the following :

1. Dr. Khalifa Rashid-ud-Din of Lahore.
2. Mian Abdul Aziz (Mughal) of Lahore.
3. Mirza Ayub Beg of Kalanaur, District Gurdaspur.
4. Mirza Dr. Yaqub Beg of Kalanaur, District Gurdaspur.
5. Munshi Shadi Khan of Sialkot.

6. Sheikh Yakub Ali Irfani.
7. Pir Manzoor Muhammad of Ludhiana
8. Abdul Majid Khan of Kapurthala.
9. Shahzada Abdul Majid of Ludhiana.
10. Maulvi Ghulam Imam of Manipur, Assam, India.
11. Maulvi Burhan-ud-Din of Jehlum.
12. Munshi Ghulab Din of Rohtas, Jehlum.
13. Maulvi Fazl-ud-Din of Kharian.
14. Hakim Qutb-ud-Din of Sialkot District.
15. Sufi Nabi Bakhsh.
16. Munshi Abdul Aziz of Aujla, Gurdaspur.
17. Prof. Ali Ahmad of Bhagalpur.
18. Khan Bahadur Ghulam Muhammad of Bhera.
19. Hakim Muhammad Hussain (Marham-i-Isa) of Lahore.
20. Hafiz Sayyed Mukhtar Ahmad of Shahjahanpur (U.P.) India.

KHILAFAT LIBRARY

Dr. Khalifa Rashid-ud-Din of Lahore

He belonged to a very respectable Khalifa family of Lahore. He joined the Ahmadiyya Movement early in 1892 when he was a student of the Medical College, Lahore. He was one of those warm-hearted votaries whose pleasure it was to offer all their monthly income to their spiritual Master, retaining only a patry sum for their domestic needs.

In 1902, the Promised Messiah (peace be on him) wrote to Dr. Sahib asking for the hand of his eldest daughter, Mahmuda Begum, in marriage with his son Sahibzada Mirza Mahmud-Ahmad. Inspite of the opposition of some (non-Ahmadi) members of the family, the Doctor sahib willingly gave his consent to the alliance. The Doctor sahib was posted in those days at Roorki in U.P. It was mutually agreed upon that the marriage should be solemnized at Roorki. Accordingly Hazrat Sahibzada Mirza Mahmud Ahmad proceeded to Roorki accompanied by Hazrat Maulana Noor-ud-Din, Maulvi Muhammad Ahsan, Mir

Nasir Nawab, Mufti Muhammad Sadiq and Dr. Noor Ahmad. On October 5, the party returned to Qadian and congratulated the Promised Messiah on the solemnization of the marriage alliance.

Hazrat Mahmuda Begum, the bride had the honour of being the first daughter-in-law of the Promised Messiah (peace be on him). Hazrat Dr. Khalifa Rashid-ud-Din was a perfect example of pleasant disposition and philanthropy. He sacrificed his personal ease and comfort when his professional duties required immediate attention and care in emergency cases. His treatment of patients, whether rich or poor, was eloquent of the self-less care and attention which he evenly bestowed on them.

On the moral plane, there is an inspiring example of fellow-feeling which Doctor sahib exibited in the darbar of an Indian potentate. The Nawab of Rampur (U.P.) was responsible for bringing about the ruin of a poor Ahmadi family in his state. Dr. Khalifa Rashid-ud-Din, being medical advisor to the British Resident, accompanied him to the Darbar where he met the Nawab and during the course of his talk he boldlytook His Highness to task for tyrannizing a poor Ahmadi family.

After retirement, Doctor sahib permanently settled in Qadian and served the Ahmadiyya Community in various capacities. He took pains to give good education to his sons and daughters. His eldest son Khalifa Alim-ud-Din was a pensioner of the British Indian government, his second son Col. Dr. Taqi-ud-Din is a pensioner of the Pakistan Government and his third son, Wing Commander Khalifa Muneer-ud-Din died a marty's death during the Indo-Pak War of 1965. Dr. Khalifa Rashid-ud-Din, died on July 1, 1926 and was buried in the Bahishta Maqbara, Qadian.

KHILAFAT LIBRARY

Mirza Ayub Beg of Kalanaur (1875-1900)

Mirza Ayub Beg and Mirza Yaqub Beg, sons of Mirza Niaz Beg of Kalanaur, were pursuing their studies in Lahore,

when they heard of the Promised Messiah's arrival in the metropolis. Both the brothers were struck by the holy appearance of the claimant. They decided to join the Ahmadíyya Movement and pledged themselves at his blessed hand on Feb. 5, 1892. Mirza Ayub Beg concealed the fact from his father but when both the brothers went home, the father observed a wonderful change in the conduct of his sons. They said their daily prayers at regular intervals and their religious-mindedness was markedly apparent as compared with their previous indifference to religion. He found, to his amazement, that the wonderful change was due to the influence which the Promised Messiah exerted on his disciples. He did not hesitate to join the holy band himself and tendered his allegiance to the Promised Messiah.

Mirza Ayub Beg visited Qadian in March 1893 and spent most of his time in the blessed company of the Promised Messiah or his foremost disciple, Hazrat Maulana Nur-ud-Din. Young, as he was, his religious fervour, his regularity in prayers and particularly his midnight prayers attracted the notice of the Holy Master and other luminaries. He frequently visited Qadian. Both the brothers, Ayub and Yaqub, determined to observe at Qadian the solar eclipse of 1893, foretold by the Holy Prophet as a sign of his advent, in the company of the Promised Messiah himself, so they entrained for Batala and reached Qadian in the morning. They had their breakfast with the Promised Messiah (peace be on him). The sun began to be eclipsed but only partially. It was discernible only with the help of a blackened glass but the Promised Messiah desired it to be wholly or almost wholly eclipsed so that everyone should see it. Soon the darkness began to increase till more than half of the sun was darkened. It was observed everywhere in the East as well as in the West.

KHILAFAT LIBRARY

Mirza Ayub Beg, after a prolonged illness, died at the young age of 25, on April 28, 1900, at Fazilka, Firozepur District,

where he was properly entombed. The death of so promising a youth was naturally painful to the relatives but it was equally painful to the Promised Messiah as well as the whole community. After eleven years his remains were brought to Qadian where he was given burial in the Bahishti Maqbara in 1911 A.D. He was remembered long after his death.

Prince Abdul Majid of Ludhiana

Prince Abdul Majid was a scion of the Durrani rulers of Kabul who were driven out of Afghanistan to and took refuge in British India. Some of the members of the royal family came to settle in Ludhiana. They were pensioners of the British Indian government.

KHILAFAT LIBRARY

Prince Abdul Majid received his schooling in the Government High School, Ludhiana. After the death of his father he secured a job in the office of the District Magistrate. Prince Abdul Majid was very simple in his habits. There was nothing of the princely show or arrogance about him. He was pious, truthful and regular in his daily prayers. There were Maulvis in goodly numbers at Ludhiana who professed to be religious leaders but Prince Abdul Majid's eye fell on Sufi Ahmad Jan who was a spiritual leader of high renown in the city. He tendered his allegiance to the Sufi Sahib and joined the band of his followers. When Sufi Ahmad Jan proceeded on pilgrimage to Mecca in 1885 he took Iftikhar Ahmad, his elder son, as well as Prince Abdul Majid, with him. Sufi Ahmad Jan discerned in Hazrat Mirza Ghulam Ahmad of Qadian the Reformer of the age and inculcated his own followers to follow his lead. When Sufi Sahib's family joined the fold of Ahmadiyyat in 1892, Prince Abdul Majid followed suit and became a devoted lover of the Promised Messiah (peace be on him). Himself a staunch believer the Prince did his utmost to bring his relatives to his own way of thinking. For two months he discussed with Prince Wala Ghauhar, an officer at Jehlum, the claims

of his spiritual Master as Mahdi and Messiah. The Siraj-ul-Akhbar, Jehlum published a letter of Prince Wala Ghauhar giving to the reading public the impression that he had disillusioned brother Abdul Majid of his notions of Ahmadiyyat. But it was a misleading statement. Prince Abdul Majid was firm as a rock about the truth of Ahmadiyyat. He wrote a detailed letter to the Promised Messiah, explaining to him the true facts of the case. His explanation was accepted by the Promised Messiah who remarked that Abdul Majid was truthful, sincere and pious. (Al-Hakam Sept., 1934) While still in Ludhiana, he was sued against in the court in 1898 by Maulvi Abdul Aziz, an arch-enemy of Ahmadiyyat. But he was undaunted; he only prayed to God for succour and requested the Promised Messiah (peace be on him) to pray for him. Shortly afterwards Maulvi Abdul Aziz and party withdrew the case. Prince Abdul Majid went to Qadian to see the Promised Messiah. On being asked how the case stood, Abdul Majid replied that his adversary had withdrawn the case of his own accord. The Promised Messiah said, "It is a miracle on your part."

KHILAFAT LIBRARY

After retirement from service Prince Abdul Majid determined to migrate to Qadian in the early years of the Khilafat of Hazrat Khalifa-tul-Masih I. He took up duties of librarian, at the Sadiq Library, Qadian, which he performed to the entire satisfaction of the reading public.

In early twenties he was designated as Ahmadiyya Missionary to Iran. Before his departure, Hazrat Khalifa-tul Masih II saw in a vision that a Persian peom of the Promised Messiah was being recited in an Iranian monastery known as Khanqah-i-Dervish and the Dervishes were dancing in their ecstacy. On reaching Teheran Prince Abdul Majid at once proceeded to the monastery and recited a Persian poem to the Dervishes. So great was the charm of the poem that actually they began to dance. Prince Abdul Majid took up his abode in a house in the Khiaban char rah Sheikh Hadi and stayed there for a year. The

owner of the house joined the fold of Ahmadiyyat, under his influence. The Prince had taken fifty copies of the تحفۃالامیر (Tuhfa-tul-Ameer) with him which he distributed among the deserving and the desiring, retaining only one copy with him which was possessed of, after his death, by Mirza Barkat Ali, the then Ameer of the Ahmadiyya Community of Abadan, Iran.

Prince Abdul Majid preached the message of the Promised Messiah in Iran under very adverse circumstances. Financially he was badly off but he never grumbled, He died a martyr in Iran for principles which he cherished so dearly throughout his life. May his soul ever rest in peace.

KHILAFAT LIBRARY

MOON IN THE EAST

—XIV—

A Short biography of the LATE KHALIFA-TUL MASIH II

(By Abdul Ghafoor Soofi)

Revival of Ansarullah

In February 1931, the Ansarullah was revived. Its members were required to set apart a period of time for mission work to be assigned to them by the Nazarat Tabligh (Missions Department) or the local mission secretaries. They were further required to prepare thesis on subjects selected for them so that they could, in this manner, qualify for special assignments. The missionary activity organized under this scheme achieved surprising success. As the Khalifa-tul Masih II made it obligatory on every Ahmadi of Qadian aged 15 or above to devote 15 days each year exclusively to propagation service, a big group of volunteers began their operations that took into its sweep some 125 suburban villages where the message of Ahmadiyya Movement was very well received. It was soon followed by another big batch. Later outstation communities started work on the same lines and slowly and steadily the entire Ahmadiyya Community was involved in active propagation work all over India and later in all countries abroad where small but efficient centres had sprung up.

KHILAFAT LIBRARY

Importance of the Holy Book

In a series of sermons, the Khalifa-tul Masih II drew the attention of the community to a closer and careful study of the Holy Quran with a view to seeking new insights and fresh inspirations from the Holy Book and incentive to stimulate their intellectual progress and development. The early Muslims,

he said, owed all their glory to the Holy Quran and their achievements in the field of science had originated from their faith in the Book and through its purifying influence they were so enlightened intellectually that they built the foundations of many sciences, contributing to human progress in a very large measure. but that, since the later generations failed to appreciate the inexhaustibility of Quranic blessings and believed that the fountain of the Holy word had gone dry, they suffered from intellectual stagnation and in the course of time fell down the scale of nations, disintegrated and divided and slipped fast into decay and stalemate.

KHILAFAT LIBRARY

Khalifa-tul Masih's Views on Urdu

Urdu was the lingua franca of India. It was spoken and understood all over the country and it was the only Indian language that served as the media of indigenous journalism. Hindus, Sikhs, Muslims all used Urdu as the mouthpiece of their literary productions and poetic expressions. It was the written language of India, the language used by individvals for intercommunication and personal correspondence. The Promised Messiah wrote his great works in this language. Iqbal sang the glories of India's past in Urdu, Nehru family spoke in racy style this language and Nizam of Hyderabad founded a University 'The Osmania' where they wrote, edited and taught Urdu. But Urdu was a new language. It had been born during the Muslim rule of India. It carried Arabic Persian and Turkish words, in considerable numbers and since the Hindu-Muslim political conflct, it had incurred the displeasure of Hindus. Apart from that, the language was new and as it was a bye-product of Islamic era, Muslims regarded it as their own tongue—a contribution they had made to the vast store of world languages.

The Khalifa-tul Masih II was deeply interested in the development of Urdu as it was the standard language of India and as it was the national language of Indian Muslims and also because most the works of the Promised Messiah, all of his

speeches, and all of his rable talks, and all of his after-prayer conversations, which constitute the richest treasure of the Movement, had been written, spoken and condncted in Urdu. In order to start it off on the right course, the Khalifa-tul II made some important suggestions which were basic to its development and its utility as a vehicle of expression and of an international living language, in the course of an article which appeared in the March 1931 issue of the ADBI DUNIYA of Lahore. He pointed out, in his observations, that Urdu had no properly-compiled lexicon, its rules were not fully covered, it had a poor terminology.

Its handicaps were (1) it was the youngest language in age. (2) It never enjoyed true court-patronage so necessary for the growth of a language (3) It has two mothers, unfortunately both real, wanting to give it its own complexion and when they failed to agree they pour all their anger on it. He did not believe that the pro-Sanskrit group would not have it. On the contrary they wanted to monopolize it and so did the pro-Arabic Persian camp. (4) Indian intellectuals, he felt, were given to thinking their thoughts in a foreign language and Urdu therefore could not benefit from their research work (5) Urdu had no 'type' facility and since because of this drawbak variety of its hand-written script discouraged deep involvement in its study. He suggested the formation of an Urdu Club of all Urdu Literateures who should join hands in thinking out new technical terms and publishing the same in literary journals for exchange of views. The proposals made by the Khalifatul-Masih II were highly appreciated in Urdu literary circles.

KHILAFAT LIBRARY

Hindus massacre Muslims in Cawnpore

An organized gang of Hindu hooligans attaccked Muslims of Cawnpore, killing men, mutilating bodies of women, murdering children, looting shops and setting houses and stores owned by Muslims on fire. The Hindu Press expressed its jubilation that Hindus had seldom got the upper hand in riots but that the

tide had turned and Hindus would no more be the helpless victims. The Ahmadiyya Community made strong protests against the criminal negligence of the law and order machinery of the Government. The Khalifatul Masih made sizeable contribution to the relief fund opened in Cawnpore to help the sufferers and the survivors of the dead.

KHILAFAT LIBRARY

Warning to Government

Hindu writers had not slackened in any way their anti-Muslim maligning campaign. After making the Holy Prophet the target of their smut outbursts they turned their guns on hero-kings of Islamic history. Emperor Aurangzeb, the pious and powerful Muslim monarch of India, came in for severe and bilious castigation.

An Hindu author wrote a foul diatribe against the Promised Messiah. British Government of India took no notice of these wanton provocations. But when the Ahmadiyya Press referring to Pandit Lekhram of the Hindu Arya Samaj called him Lekhoo, the British Government felt obliged to issue a notice of warning.

The Khalifa-tul Masih II in a public speech levelled scornful criticism at the double-faced policy of the Government and said : "We respect the law but if the government enacts a law forbidding calling Lekh Ram by the name of Lekhoo, God will open up for us some other way whereby we can hit the Arya Samajists on the raw. Islam does not lay down any commands that aggravate a difficult situation. It has enjoined respect for law ; it has also pointed out the way by means of which we can defend our honour while remaining within the bounds of law."

He next advised the Ahmadiyya Press and writers to answer the Hindu criticism within the limits of propriety and law but that it should in no way be taken to mean that they should be afraid of courting imprisonment. On the contrary, he said, if they were not guilty of any offence except that of truthfulness, they should court jail with pleasure and courage, for a believer was never a coward, he added. (Copyright)

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)
7. **Islam in Africa** *by* Mirza Mubarak Ahmad
8. **Our Foreign Missions** *by* M. Mubarak Ahmad
9. **Where did Jesus die ?** *by* J. D. Shams
10. **Islam** *by* J. D. Shams

Can be obtained from :

The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islamic mission activity all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :

The Manager Tahrik-e-Jadid,
Rabwah, (Pakistan)

KHILAFAT LIB

You may pay your subscription to the Ahmadiyya Mission in your own country.

PSALMS OF AHMAD

by **SUFI A. Q. NIAZ**

Price Rs. 10

Order your copy from

THE REVIEW OF RELIGIONS

RABWAH, Pakistan.

Regd. No. L 5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC
Published by:
Al-Jamia Ahmadiyya, Rabwah,
Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription:
Pakistan Rs. 5.00
Other countries Sh. 10/-

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE
Published monthly in
KENYA
on
Cultural, Social, Religious, Educational, Political and Contemporary Developments in KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:
P. O. Box 554
NAIROBI, KENYA

Review of Religions is also available on micro-film from University Micro-films, A XEROX company, Ann Arbor, Michigan, 48106 U.S.A.